The Review.

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REASONS FOR THE APATHY OF CATHOLIC FRENCHMEN IN THE PRESENT RELIGIOUS PERSECUTION.

For the last hundred years France has seen no fiercer persecution of the Catholic religion than the present. Liberals and Freemasons will deny this, for in their opinion it is "Clericalism" which they are fighting. "*Le clericalisme, voilà l'ennemi!*" Yet the logic of facts shows they mean Catholicism. Jews and Protestants are favored and protected. Catholics alone are persecuted, and have been persecuted more and more aggressively for the last thirty years. First the famous school law was passed, that was to stop all religious instruction in the common schools. "Gratuitous, obligatory, and lay instruction" was the shibboleth. Lay instruction meant nothing else but irreligious instruction, as became quite manifest when the amendment of Jules Simon, to include instruction on man's duties towards God, was immediately amended into "*instruction morale et civique.*"

Next came the military law, obliging clerics, even priests, to join the ranks of the army. The enemies of the Church hoped thereby to cripple the clergy, but were no more successful than with their obligatory lay instruction in the public schools, since Catholics had begun, under the Falloux act of 1850, to construct and maintain schools of their own, and under the law of 1875, even universities.

Other laws to undermine the Catholic religion were passed: in 1880, the law abolishing Sunday as a day of rest; in 1884, the Naquet divorce act. Innumerable are the ministerial decrees by which the clergy are harrassed in all directions, their salaries suspended, the church fabrics subjected to the State, etc. And all this under the specious pretext of executing the concordat of 1801. Even the last and fiercest assault on the Church, the suppres-

sion and expulsion of all religious congregations, is justified by the Prime Minister with the concordat. "This policy," said Combes in the Chamber on May 20th last, "is based, you know, on the loyal and complete observation of the concordatary laws."

To hide its infamous purposes, the law under which the congregations are suppressed and exiled, is called the "Associations law." Its end was said to be to give liberty to all associations not opposed to the welfare of the State. All that the existing congregations, whether authorized or not, had to do, was to submit their statutes for approval. But when they had submitted them, they were rejected in bulk, and orders issued to dissolve the congregations, to confiscate their property, and expel the recalcitrants from the country. Ever since, Combes has been busy executing that law and stripping France of her religious orders and congregations.

And how is the anti-Catholic campaign received? The religious resist, the people come to their assistance, police and even the soldiery are required to expel the victims; yet on the whole there is little commotion in France; the government continues as it had begun, and will not be satisfied until the last nun has been driven from French soil, nay even from the soil of its protectorates, as of late even the Bey of Tunis was forced to apply the nefarious law against the religious in his realm.

How is it possible that the people of France tolerate such an abuse of government by which some 2-300,000 of her own sons and daughters are expatriated, for no other reason than that they choose to wear the religious garb and to serve God according to the dictates of their conscience?

The *Catholic World* (September) in an article, "The Puzzle Explained," throws the blame on Louis Veuillot, because of his opposition to Montalembert, Dupanloup, and Lacordaire, the champions of modern liberties. After the article on Louis Veuillot published in the August number, the bias is so plain that we shall abstain from any further consideration. Yet the reader may expect an answer. We shall condense the reasons given by Father Burnichon in the *Études* of July 20th. Father Burnichon is a Frenchman, a Jesuit, a victim of the persecution, and, hence, a far more reliable guide than the Paulists and all the contributors to their *Catholic World* Magazine.

The first reason Father Burnichon gives is this: The French have neither the customs nor the sentiment of liberty. The ordinary good citizen has a superstitious respect for the government, its representatives, its works and its laws. Hardly ever will any one venture to enquire into the justice of a government

ordinance. The people make no distinction between might and right.

Philosophers, like Faguet, confirm them in this view and attitude, and even journals that are otherwise not sectarian, such as the *Débats* and *Temps*, frequently publish articles which might be resumed in this short sentence: "We deplore the government order, but to resist would be insubordination; somebody may have blundered in giving the order, yet you who execute it, are but doing your duty."

The second reason may be stated thus: A French citizen has no guarantee whatever of his civil rights. Apparently France is a democratic republic, in reality it has an autocratic and all-powerful government. There is no constitution, as with us, to stop tyranny from encroaching on individual rights. If the oppressed citizen sues for his rights and gets judgment in his favor, the government takes the case out of the regular courts and submits it to its "tribunal de conflicts," where it is sure to win. Hence that complete resignation of the French in view of unjust laws and decrees, as if they were some unconquerable forces of nature. Nor is this resignation affected in the least by the Declaration of the Rights of Man, in which may be read sentences like this: "There is oppression of the social body when a single member is oppressed" (art. 34); or that the right of resistence to oppression is a "natural and imprescriptible right" (art. 2). These declarations are purely Platonic and theoretical.

The third reason is the apathy of the people with regard to the doings of Parliament. You may find thousands of ordinary men and women well posted on the records of sprinters or race horses, but you will meet few who know what laws have been passed at the last session. Yet when stills are assessed at a higher rate, or the tariff on wheat is lowered, loud protests are heard. The same apathy prevails among the upper ten thousand, who know what is going on, but continue to give receptions and balls, etc., and have no time to worry about the nefarious laws which are passed.

The fourth reason is the unhappy division of Catholics among themselves. They seem to be more intent upon picking a flaw in a rival journal, than upon uniting against the common enemy. "*Regnum in se divisum desolabitur.*"

If the violence of the attack and the seriousness of the danger would bring about a union of all the Catholic forces, it would be the greatest blessing France has received for a long time. But the prospects are gloomy.

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THE QUESTION OF A CATHOLIC DAILY PRESS.

Our periodical articles on the need of a Catholic daily newspaper, or rather a Catholic daily press, in the prevailing language of the country, always have one good result: they stir up discussion.

Thus we read in the *Catholic Tribune* of Dubuque (No. 246):

"Our esteemed friend, the editor of the St. Louis *Review*, recently published a very thorough discussion of the question of establishing a Catholic daily paper, and we do hope some enterprising Catholic will undertake the Herculean task. We are continually hearing complaints about the harm done by non-Catholic dailies. The chief objection appears to be the difficulty of getting correct Catholic news from the secular dailies. One might suggest that Catholics should furnish the news correctly to the secular papers. But how about the malice of some editors and proprietors? The safe way to give Catholics the correct news would be to publish a Catholic daily paper somewhere in this great land. Of course, we are speaking of a Catholic daily paper in the English language. The German-speaking Catholics have three such papers, the Poles*) and Bohemians each one, and, if we are not in error, the French-speaking Catholics also have several Catholic dailies. One of the reasons why no Catholic daily in the English language is attempted is the fact that there are too many Catholics, even priests, who have not the price to pay for a Catholic weekly, but are regular subscribers to non-Catholic and even anti-Catholic daily papers. In the face of this situation, there is but one thing left to do, and that is: to offer your sympathies to the Catholic weeklies for having the audacity of existing."

Lack of support on the part of the laity, and a portion of the clergy, is indeed one of the greatest obstacles to the upbuilding of a strong and prosperous Catholic daily press. We ourselves, alas! have heard priests say they could see no necessity for having Catholic papers, daily or weekly, at all. This ignorance and indifference will have to make way before an enlightened zeal for what Leo XIII. of blessed memory has rightly called "a perpetual mission in every parish," before we can hope to accomplish much; and it is chiefly the bishops and the seminaries that will have to do this part of the work; for those who condemn the Catholic press, quite naturally do not hear, or if they hear, do not heed its voice.

* * *

The *New World* of Chicago (No. 5) has this to say on the subject:

"Some day, if the agitation continue, some man in possession of

*) This is an error. The Poles have three. A. P.

several millions will come to the fore and start a Catholic daily in order to prove that it can be done. As the matter stands, we do not know of any subject more talked about, while, at the same time, there is slender probability of action. There are a multitude of views, but nothing is being done. Why? An exchange gives this reason: 'The great Catholic daily will be a fact when we have the great editor for such a paper, and we know that we have him. Make it reasonably certain that the editor is found and the money backing will be readily forthcoming. If there are not sufficient Catholic capitalists to furnish the money there will be plenty of enterprising Jews to do so.'

"There need be no difficulty in finding an editor capable of editing a popular Catholic daily. There are a dozen such men now engaged on the Catholic press. When it comes, the 'great Catholic daily' must not be loaded to the muzzle with heavy articles. It must be full of news; not rammed with scholarly considerations. In other words, it must be a daily paper, leaving most of the heavy work to the numerous weeklies. It can not afford to shoot entirely above the heads of the people to whom it must look for support.

"Again, we beg to say that it must present the news of the day, not the news a day old. At present quite a number of our weeklies are made up of the alleged Catholic news furnished by the cable, clipped out with a scissors and dates changed to suit. This will not go in a daily. The news must be fresh or the paper will fail. And let it be stated that a Catholic daily, like every other successful daily, must present a large amount of news of its own section. It must know what is going on and tell it. Then it will pay and its heavier articles prove of service in shaping public opinion. Incidentally, we should not like to see a Catholic daily owned by Jews. Can not Catholic capital be found?"

We should add that a Catholic daily will have to present the news of the day with discrimination and not allow itself to get caught in every yarn of the sensational press, as the *New World* did the other week in the story of Msgr. Wilpert's alleged appointment as papal Secretary of State (v. our criticism in No. 38). Moreover, it would not do for a Catholic daily to register lies of the "yellows" without a word of comment or criticism, as the *New World* does in its No. 5: "The secular press has been full of sensational reports during the week to the effect that Pius X. favors Liberalism."

It is a mistake to suppose that the first and chief mission of a Catholic newspaper, weekly or daily, is to publish the latest news; it is to instruct and elevate the people, to serve truth and justice, to advance the glory of God and the honor of His holy Church. Of

course, the times and circumstances, the views and prejudices of the contemporary Catholic public must be taken into proper consideration; but there can be no disguising the fact that these views and prejudices will have to be combatted rather than indulged. It is this point *we* would emphasize.

FORETELLING THE FUTURE.

In the July number of the English *Review of Reviews*, Mr. W. T. Stead described in detail how the assassination of the King and Queen of Servia was clairvoyantly seen by a medium in London three months before the tragedy actually took place; and how an intimation had been sent to the doomed sovereign—who, however, took no notice of it.

A reader of the *Bombay Catholic Examiner*, after perusing Stead's article, sent it to that excellent journal with this query:

"Is it possible that the prevision in question should have been the result of psychometry, as it is called; or may it be that the spirits of darkness, knowing the intentions and workings of the minds of the would-be murderers, or judging from the operation of causes unknown to us, communicated their impressions to the 'psychometrist'?"

The answer he received from the learned clergyman who edits the *Examiner* is such an accurate and well-weighed statement of the Catholic position in the matter of foretelling the future, that we are sure we shall do our own readers a service by reproducing it in THE REVIEW. Here it is, with but a few slight changes, from No. 33 of the Bombay paper:

The first thing is to be sure of the facts. Given the facts as stated, the following principles seem to be applicable:—

1. There are three sorts of future events. First, those which God brings about by the fiat of his will—e. g., the last judgment. Secondly, those which proceed from material causes—e. g. the burning of wood by fire. Thirdly, those which are brought about by the will of man—e. g. taking an excursion to Dixy.

The first event we know infallibly will happen, because God has revealed it. The second we know will happen *if* the wood is put into the fire. The third we can *expect* to take place; but only if the intention remains unchanged and the circumstances allow.

2. God alone knows equally well all things—past, present, and future. The reason is because God is not subject to time and space, but is superior to all limits. What we call past and future is in some unconceivable way present to him. To use the simile of St. Thomas: "God is like one standing on the citadel of eterni-

ty, from which he watches the travelers passing along the road of time. He sees equally well those who are gone by, and those who are passing, and those who are approaching. Some are before, and some are after; but to God they are all present, each in his own order in the series." We can not grasp the truth illustrated by this simile, because our minds can only think in terms of time and space. But we can see that such must be the property of an infinite and eternal mind.

3. Man's mind is limited to the perception of those things which exist and are present. By memory he can store up knowledge of the past, and by reasoning he can argue from the past and present to the future. But no human mind can see, as a fact, what is not yet accomplished. By revelation we can know that a future event will take place because God has told us and because we can trust his word. By experience of nature's laws we can know that a gun will go off if the powder is good and the trigger is pulled. By practical experience of character we can be fairly assured that certain men will carry out their intentions, unless something unforeseen occurs to prevent it or to cause a change of mind. But all human knowledge of the future as to facts is conditional and liable to miscalculation. It is only in case of divine revelation that we can be absolutely sure.

4. The spirits, whether good or bad, certainly surpass us in their power of knowledge; but it is generally held that they can not read secret thoughts (such as are not expressed by any external sign) nor in any case can they, by reading our thoughts, be sure whether our present intentions will remain or whether we shall eventually perform what we intend. They can make probable judgments based on our character, etc., but nothing more. In other words, no created mind can make a prophecy in the strict sense, i. e. with infallible assurance of its fulfilment—except of course through a divine revelation. Spirits may make shrewder guesses and judge with higher probabilities than ourselves. That is all.

5. In case of a prophecy being alleged, the following is the natural order of investigation :—

a. Was the statement really uttered before the event, and did the event correspond?

b. If so, was the event one which might have been suggested through natural and normal sources of information. For instance, had the intentions of the Servian conspirators leaked out to some small circle, etc.; or was there a sufficient inkling in the air to suggest a lucky guess?

c. If unaccountable on this score, the prophecy might come from one of three sourcess :—Natural occultism (hypnotism, or

reading the thoughts of the conspirators); Spiritism (suggestion by a spirit which had read the thoughts of the conspirators); or divine revelation.

In none of these alternatives (except divine revelation, which we may put aside in this case as a highly improbable last alternative) would the prophecy be infallible as to the event; since it depended on the intentions of the conspirators being carried out. And, as we have said, no created mind can do more than form a highly probable judgment on this point, however well the intentions of the conspirators might have been known.

In thus setting out the principles of the case we pass no judgment on the case itself, since all depends on the accurate verification of the alleged facts.

THE POLISH PETITION TO THE HOLY SEE.

V.

The appendices to the Polish Petition to the Holy See, which we have published in full, contain: 1. The credentials of the delegates who were appointed to submit the document to the Holy Father; 2. Letters from the mayors of the cities of Toledo, Detroit, Cleveland, Buffalo, Pittsburg, and Milwaukee, testifying to the large percentage of Poles in the population of these cities; and 3. A list of Polish colonies in the United States with the number of souls contained in each. The figures are taken from the 'Historya Polska w Ameryce,' published in 1901. We shall reproduce only the summaries:

The number of Poles (presumably all Catholics) in the State of Illinois is estimated at 339,745, of whom 197,900 are credited to the Archdiocese of Chicago, 15,350 to the Diocese of Peoria, 1,000 to the Diocese of Alton, and 7,600 to the Diocese of Belleville. The rest are scattered.

The figures for Wisconsin are: Archdiocese of Milwaukee, 72,000; Diocese of Green Bay, 45,000; Diocese of La Crosse, 26,080; total number, including those living outside of the colonies and scattered all over the State: 158.945.

Michigan: Diocese of Marquette, 12,750; Diocese of Grand Rapids, 44,500; Diocese of Detroit, 52,760. Total, including scattered, 141,830.

Indiana: Diocese of Fort Wayne, 32,000.

Ohio: Diocese of Cleveland, 52,730; Diocese of Columbus, 1400; Archdiocese of Cincinnati, 1,000. Total, including the scattered, 84,110.

New York: Archdiocese of New York, 45,400; Diocese of

Brooklyn, 28,000; Diocese of Albany, 11,200; Diocese of Syracuse, 5,000; Diocese of Rochester, 8,000; Diocese of Buffalo, 86,530. Total, including those outside of the regular Polish settlements: 333,725.

New Jersey: Diocese of Newark, 21,600; Diocese of Trenton, 15,600. Total, including scattered, 71,785.

New England States: Massachusetts, 42,500; New Hampshire, 5,000; Vermont, 2,000; Maine, 3,000; Connecticut, 20,100. Total number of Poles in the ecclesiastical Province of Boston: 170.315.

Pennsylvania: Archdiocese of Philadelphia, 46,300; Diocese of Harrisburg, 14,700; Diocese of Scranton, 49,900; Diocese of Erie, 9,700; Diocese of Pittsburg, 72,200. Total, including scattered, 381,790.

Maryland, 22,000; Delaware, 8,000; District of Columbia, 800; West Virginia, 10,200.

Minnesota: Archdiocese of St. Paul, 19,900; Diocese of Winona, 14,100; Diocese of St. Cloud, 20,200; Diocese of Duluth, 16,400. Total, including scattered: 80,000.

The Dakotas: North Dakota, 10,600; South Dakota, 5,150.

Nebraska: Diocese of Omaha, 16,000; Diocese of Lincoln, 2,490. Total, 18,490.

Missouri: Archdiocese of St. Louis, 16,400; Diocese of St. Joseph, 1,700; Diocese of Kansas City, 1,600. Total, 19,700.

Kansas, 1,100; Arkansas, 1,550; Iowa, 1,000; Louisiana, 1,000; Oklahoma, 1,000; Indian Territory, 1,000; Arizona, 110; New Mexico, 275; Alaska, 65; Hawaii, 360; Nevada, 125; Montana, 1,100; Wyoming, 1,000; Colorado, 1,700; Idaho, 300; Utah, 500; Washington, 3,900; Oregon, 1,900; California, 2,000.

Texas: Diocese of San Antonio, 11,559; Diocese of Galveston, 7,700. Total, 19,259.

Grand total of Poles in the whole United States, 1,902,370.

The petitioners note in conclusion that, while the English speaking Catholics of this country have not one Catholic daily newspaper of their own, the Poles have five, three of which defend the Catholic cause *ex professo*.

Our readers are now fully informed with regard to the contents of this Polish petition and in a position to appreciate the observations thereon which we may publish in later issues.

BOOK REVIEWS.

Nautical Distances and How to Compute Them. For the Use of Schools. By Right Rev. John J. Hogan, Hudson-Kimberly Pub. Co., Kansas City, Mo. 1903. 12 mo. 48 pp.

This is the oddest thing that has reached our book-table for many a moon: a school-book by an American Catholic Bishop who is almost blind, on a nautical subject, dedicated "To His Excellency Theodore Roosevelt, President of the United States..... by His Humble Servant, the Author."

Msgr. Hogan tells us in the preface that the design of this manual originated at the time of the Spanish-American war, from a desire to ascertain as nearly as possible when and where the hostile fleets might be in conflict. It shows how to compute marine distances and sets forth the relative positions of a number of important ports.

Our Navy Department is employing all sorts of queer and unheard-of stratagems now-a-days to get recruits for the U. S. marine. If Bishop Hogan is not deceiving himself, it could find no more effective means to this end than the introduction into the schools of his little manual; for he says at the end of his Preface: "This rudimental study, which is easy and pleasant, would lead many talented, aspiring young men to enter naval schools and academies, to prepare themselves for brilliant careers as practical seamen for the advancement and honor of their country in the interest of human betterment and world progress."

Since the calculation of nautical distances, however, requires a knowledge of square roots, we fear the circle to which the Bishop's argument appeals, will be exceedingly limited.

Mélanges ou Recueil d'Études Religieuses, Sociales, Politiques et Littéraires, par J.-P. Tardivel, Rédacteur en chef de *La Vérité*. Première Série: Tome troisième. Québec: Imprimerie de S. A. Demers, 30 Rue de la Fabrique. 1903. lxvii+349 pages, 6¼×9¼ unbound. Price $1.50.

M. Tardivel, the doughty and meritorious editor of *La Vérité* of Québec, is fortunate in having a number of friends who encourage him to republish his best articles in book form and who buy them when republished. This, the third volume of his Mélanges, contains well-written and solid essays on topics literary, religious, social, political, and miscellaneous, published in *La Vérité* in the early eighties. While some of the subjects may at first blush appear antiquated, their treatment is new and fresh and will remain so, because *M.* Tardivel strives to go to the root of every question and to discuss it in the clear white light of Catholic truth.

We have perused with especial interest the author's all too brief history of his journal *La Vérité*, with which he introduces this volume. Some of his experiences as an editor and publisher—let us add parenthetically and with all due modesty—we can parallel from our own briefer and, if less glorious, perhaps equally "strenuous" career. His sketch is such an interesting and valuable contribution to the history of Catholic journalism that we purpose, with *M.* Tardivel's kind permission, some time in the near future to put it before our readers in an English translation.

MINOR TOPICS.

Pope Pius X. and "Liberalism."—We are pleased to be able to credit the Rome correspondent of the *Freeman's Journal* (No. 3666) with the following welcome piece of news:

"With all his goodness and gentleness Pius X. has already shown that his hand is as firm as a rock. In many countries to-day the Church is being pestered with groups of what are known as 'liberal' Catholics. They are called 'liberal' because they spend their lives in grumbling and carping and defying, more or less overtly, ecclesiastical authority. Martin Luther began by being a 'liberal' Catholic, so did the late Professor St. George Mivart. Italy is just now sorely afflicted by a number of Catholics with tendencies in the direction of liberalism. Some of them make speeches about the "Bourbon baggage," which is still treasured by the Church and which must be got rid of in this new era of light, in the changed conditions of humanity, amid the effulgence of science, etc., etc., and so forth. Others of them go off to Russia and write letters to the liberal papers of Rome glorifying that wonderful sage Tolstoi, whose work has been of so much service to the cause of morality. The rest of them stay at home to thwart by every means in their power the one great organization which voices the social principles of Catholicism and which has the express and repeated sanction of the Vicar of Christ. Nearly all of them are young men who have picked up with the aid of a fifty-cent dictionary a smattering of English, and who are full of enthusiasm for the 'Anglo-Saxon' race and its vigorous Catholicity. It is a curious fact (and alas! how significant it is) that you never hear them say a word about Irish Catholicity or German Catholicity. No, the bee in their bonnet has only one buzz, and that is all about the 'Anglo-Saxon' race, new horizons, and all the rest of the clap-trap with which they delude themselves that they are important persons. Latterly one of these young men (they are all young men—and they profess a fierce dislike for everything old) declared that he and his party were prepared to head a revolt against the Association of Catholic Congresses, unless their terms were complied with. But his words had scarcely been printed in one of the organs of his sect when the Holy Father instructed

Msgr. Merry del Val to write a letter stating explicitly that no organization of Catholics would ever be approved by the Sovereign Pontiff which did not act in harmony with the Association. So Pius X. has with a stroke of the pen, put the budding 'liberal' Catholics of Italy into their proper place."

And thus, we may hope, will he put the budding "Americanists" of this great and glorious country into their proper places if they don't muzzle their imprudent and impudent organs.

How Articles of Devotion Lose the Indulgences Attached to Them.—On this interesting topic we extract from the *Pastoralblatt* (No. 8) the following information:

Blessed articles can lose the indulgences attached to them: 1. by wear or destruction, 2. by sale or purchase, 3. by being loaned or given away.

1. Medals and crucifixes lose their indulgenced blessing when they become so worn that the pictures (especially the face of the Savior) are no longer recognizable. In crucifixes, the indulgences are attached to the *corpus* and can therefore be transferred with it to another cross. The indulgences of a rosary rest on the beads, which can be restrung without losing their power. Nor does the loss of a few beads invalidate the blessing. Statues lose their blessing if they are broken or destroyed, not by slight damage.

2. To prevent even the appearance of simony it is not permitted to sell blessed articles of devotion, even at cost price, or in consideration of some alms-gift, nor to exchange them.

3. Both priests and people are free to give away devotional articles blessed and endowed with indulgences, provided they have not previously used them. Such articles lose the attached indulgence if they are given away or loaned after the owner has used them, in order to enable others to gain the indulgences. It is permitted, however, to loan a rosary to some one else with the sole purpose of enabling him to pray the beads more easily or conveniently. Nor does a rosary lose its indulgences if some one other than the owner uses it without the owner's knowledge and consent.

The "Higher Catholic Journalism."—We read in the *Catholic Universe* (No. 1524): "Mr. Joseph J. Murphy, who has been editor of the *New Century*, Washington, D. C., since January, 1902, has accepted the editorial management of the *Republic*, of Boston. Mr. Murphy is a graduate of the Catholic University, and takes to his literary ability, an enthusiastic faith in the possibilities of the higher Catholic journalism. Even those of his confrères who do not seem to share his optimism will unite in wishing him success."

And what is this "higher Catholic journalism," of which Mr. Joseph J. Murphy, "graduate of the Catholic University," is such an able, enthusiastic, and optimistic exponent?

To judge from his work on the *New Century* it consists in fashioning the appearance of a Catholic paper after the grotesque twentieth-century style of the *Saturday Evening Post*, *Collier's*, and other "advanced" secular weeklies, and moulding its editorial course in conformity with the spirit of the age, which, as our readers well know, is thoroughly liberalistic and favors

theological minimism at the expense of the old, uncompromising, robust faith of our fathers.*)

It is to be sincerely hoped that this "higher Catholic journalism" will fail in Boston as it failed in Washington.

"Quis Tulerit Gracchos de Seditione Querentes?"—For the rarity of it and for future reference we quote here a bit of sound advice proffered by the *Catholic Citizen* of Milwaukee (Sept. 26th, 1903) to its new namesake, the *Catholic Citizen* of Rochester:

"An anonymous writer in our new namesake of Rochester, assumes to take issue with us on certain positions with reference to the Church in the Philippines, which he ascribes to us. We give our youthful contemporary a good rule in such matters: 'In controverting an opponent, always quote your opponent's words.'"

It is sound advice to act upon and will be all the more effective if our Milwaukee confrère will supplement his verbal preachment by a good example. It is a standing grievance of pretty nearly the entire Catholic press of this continent against the editor of the *Catholic Citizen* of Milwaukee, that in his controversies he habitually does what he now accuses his Rochester namesake of doing: "assumes" and "ascribes" too much and never, or hardly ever, quotes his opponents' words. Now that he has been made to feel the injustice of such proceeding, we trust he will hereafter treat his opponents with the same measure of justice that he demands of his Rochester confrère.

Gaelic at the Catholic University.—A correspondent of the *Catholic Telegraph* (No. 40) writes to that paper from Washington that, if little progress has been made in the study of Gaelic at the Catholic University, "it is not through any fault or lack of interest of the authorities. Great difficulty has been experienced in securing a suitable man for the position. Those who were qualified and received a call to this chair, declined the honor. Mr. Dunn, who is now studying under Dr. Kuno Meyer in Germany, will probably take charge of the chair in another year, expecting to finish his studies in Ireland. In the meantime a professor has been engaged for the coming year, and the study of Gaelic will be resumed in earnest."

The correspondent adds that there is a desire on the part of the enthusiastic students of the Gaelic tongue, to make it again "a live and spoken language," but that "it is extremely doubtful if this consummation can ever be realized," especially here "in the United States, where people who speak a foreign tongue, lose the use of it in a few generations."

At the grave of Msgr. Schröder his colleague, Professor Dr. Mausbach of the theological faculty of the University of Münster, in the course of a touching panegyric, said:

"Also in his moral conduct he was a priest according to the

*) How outsiders are impressed by this minimizing may be seen from the subjoined editorial utterance of the Independent (No. 2858): "If we were to prophesy, it would be that by the quiet dropping of the emphasis on its adventitous doctrines, so that they will become innocuously desuetudinous, the Roman Church will within the fifty or a hundred years become so like the Protestant churches that it will not be worth while to emphasize the distinction between them."

heart of God. With all his vivacity and his Rhenish joy of life, he never lacked the moral earnestness of his sacerdotal station. It is not a novel thing that men who fight in the thick of battle, upon whom fierce publicity beats, are attacked and aspersed by the party spirit, by misguided zeal, or calumnious suspicion. Here, at the bier of our dear departed, we, his friends and colleagues, who have known and observed him for years, testify that such attacks against his character could have sprung only from ignorance or passion; that we have been edified by his priestly virtues, his purity and moderation, his piety and charity."

The last-mentioned quality led him to befriend many a poor student and won for him at the University of Münster, whose Rector he was when he died, the title of "*Studentenvater*"—the students' Father.

Now that his noble soul has fled to the realms beyond, how must those who so vilely slandered and bitterly persecuted him, rue their damnable conduct?

We quote from an editorial in the Philadelphia *Ledger*, Oct. 16th, regarding the Right Rev. T. A. Hendrick, Bishop of Cebu, P. I.:

"Twice has he been held up since his departure from Rome, the scene of his consecration; once lawlessly by Neapolitan bandits, and again lawfully by the ever watchful and patriotic stand-patters of the New York Custom House."

The paper explains that the Bishop on his trip in Europe purchased certain vestments and regalia for his holy office, such as crozier, mitre, and ring, also chalices used for communion service. On his arrival in New York he had to pay a heavy duty on these goods, though the amount is not stated.

The rather sharp editorial winds up with this statement:

"Whether the hold-up of Bishop Hendrick by the Neapolitan bandits or that by the New York tidewaiters was the least admirable, may well be considered a debatable question. Adequate protection for American industry against alien pauper competition is an excellent thing, but when in its name, falsely used, it levies tribute upon the vestments of the priest, the works of the great teachers and artists of the world, it becomes a national reproach and dishonor."

There is going to be carved out of the Diocese of Providence, R. I., it appears, a new diocese, to consist of all the Massachusetts counties and towns now comprised within the first-mentioned see (Bristol, Barnstable, Dukes, Nantucket, together with the towns of Marion and Mattapoisett in Plymouth County.) Our French-Canadian brethren, who form a very large proportion of the Catholics in this district, are expecting that the new see will be located at Fall River and give public expression to the legitimate hope that a priest of their own language and nationality will be appointed as first bishop. The French-Canadian Catholics of the United States, and especially of New England, where they are most numerous, have long cherished the wish to be represented in the American hierarchy by at least one bishop of their nationality, and we

think if the matter is now brought properly before the Supreme Pontiff, they will be gratified. THE REVIEW, needless to say, is heartily in sympathy with them.

We learn from the *New World* (Oct. 3rd) that the two "Socialist priests," McGrady, who is suspended, and Thomas J. Hagerty, who is still—*mirabile dictu!*—said to be "in good standing," are confronted by an alarming dilemma in the camp of their newly gained "friends": the Socialistic organizations in several States have resolved that hereafter they will pay visiting speakers no more than five dollars an evening and expenses. The *Social Democrat* of Milwaukee (quoted by the *New World*) says this crusade is aimed, among others, at "Father" Hagerty who, "far from getting rich out of the Socialist lecture work, is actually being eaten up by the movement, and after mortgaging all that he possesses and defaulting on the interest, has been obliged to make other plans and intends to locate in the City of Mexico at an early date and take up the practice of medicine." Of poor McGrady we have not heard any news lately. No doubt he is also finding the Socialistic road a hard one to travel.

Even the Protestant *Independent* (No. 2864) grows enthusiastic over the jubilee convention of the Catholics of Germany, lately held in Cologne. "Not in the history of Catholic Germany," says our contemporary, "has there ever been such a representative gathering of its best men as was seen at Cologne. Cardinal Ferrari in his enthusiasm asked his fellow Cardinal Fischer to give him the fraternal kiss in view of the assembled host, and he closed his address with the words: '*Germania docet! Germania docet!*'"

Indeed, "*Germania docet!*" But we dare not re-echo the cry in America, lest we be assailed once again as Teutonic, ultra-German, and eke anti-Irish!!

"*Instaurare omnia in Christo*," is the key-note of the first encyclical letter of our Holy Father Pope Pius X., dated October 4th, and as the chief means of bringing back the world to obedience to God, he recommends charity. The encyclical is well worthy of careful study.

Pius X.'s Latin style is not as erudite and polished as that of Leo XIII., of blessed memory; but it has a clearness and pungency all its own. What strikes us chiefly in this encyclical is the wealth of Scriptural phrases and quotations and the unction that permeates the entire document. It reads like a mediaeval homily.

It is fatal for the legend connecting St. Dominic with the Rosary (cfr. THE REVIEW, No. 27) that neither the mediaeval Breviary lections for the feast of St. Dominic, nor the old rimed office of the Saint, nor the sequences, hymns and prayers contain any mention of the Rosary. "I have examined my entire large collec-

tion of hymn-books," writes Rev. F. G. Holweck in the *Pastoralblatt* (No. 8), "without finding any reference to the Rosary. Nor is there any mention of St. Dominic in the poetical office for the old Spanish feast of the Holy Rosary, as celebrated in Easter week in the sixteenth century and recently published by Dreves. (Hymn. xvii.)"

The Rome correspondent of the N. Y. *Freeman's Journal* was recently received by the Holy Father. We extract from his account of the audience (No. 3668) this important and gratifying passage:

"Pius X. enquired eagerly about the Catholic press in America, and on learning that it was doing its utmost to keep alive the spirit of the faith among the people and to defend Catholic interests, he said that he blessed all Catholic papers in America and hoped that they would constantly increase in strength and influence."

A Frenchman named Gohier has discovered that the United States is imperiled by the growth of Catholicity among its people. What rot! No nation was ever imperiled by any creed sanely based upon the life and words of the Saviour of Mankind. The gravest danger to the United States is that all religions shall become mere names and all beliefs mere perfunctory adherences to dogmas that have lost their meaning. There can not be too much of any kind of religion that exacts not only the profession but the practice of keeping the passions in check.—St. Louis *Mirror*, (non-Catholic) No. 38.

Pius X., too, believes in a measure of "strenuosity," though we fancy it is of a somewhat different brand than that incessantly preached by President Roosevelt. "Quo quidem in praeclaro opere suscipiendo urgendoque"—he says in his first encyclical, "E supremi Apostolatus," speaking of his program of "instaurare omnia in Christo"—"illud Nobis, Venerabiles Fratres, alacritatem affert summam, quod certum habemus fore vos omnes *strenuos* ad perficiendam rem adjutores."

Speaking of the keenness of the late Pope Leo's mind, Archbishop Ireland says in the *North American Review* (No. 3): "It was no trifling task to satisfy him. One of my hardest experiences with Leo was when I was asked to tell him in brief summary the exact radical difference between our two American political parties, the Republican and the Democratic."

It would be interesting to know how Msgr. Ireland answered this difficult question.

We notice with regret that the *Independent* is advertising a dream book, "Dreams and Their Meanings. Translated from the Greek Register (?) over 400 years old." (*Independent*, No. 2846, p. v.) Our enlightened contemporary is not, we hope, going to make itself a vehicle for the spread of superstition.